

ISRAEL'S NEW COVENANT NOW TO BE ESTABLISHED

So Declares Pastor Russell In
Remarkable Sermon.

Messianic Kingdom the Power to
Bring About God's Will
on Earth.



Brooklyn, Decem-
ber 4.—Pastor Rus-
sell continues to use
the Academy of
Music, our largest
Auditorium, when-
ever he speaks in
Brooklyn, the "Tab-
ernacle" being of
insufficient capac-
ity. He had a splen-
did audience today
of thoughtful look-
ing people, evident-

ly chiefly from the middle walks of
life. Asked why so few of the wealthy
attended, his characteristic reply was:
"Of my Master it is written, 'The com-
mon people heard him gladly.'" He
spoke from the following text:—

"The Lord, whom ye seek, shall sud-
denly come to his temple, even the Mes-
senger of the covenant, whom ye delight
in. Behold he shall come, saith Jehovah
of Hosts; but who may abide the day of
his coming?"—Malachi iii, 1-5.

Six thousand years ago in Eden our
Maker, in justly sentencing his diso-
bedient children to death, intimated
that ultimately the Seed of the woman
would bruise the serpent's head. This
hidden promise was the first intima-
tion of the Divine mercy which our
gracious Creator purposed in himself
from before the foundation of the
world. Ever noble, kind and gracious
our Creator restrained his mercy for
the good of his creatures—that they
might learn to appreciate the exceed-
ing sinfulness of sin. For the good of
the angels also, and that they might
fully know of his justice, as well as
of his wisdom and power, God insisted
upon dealing with his creatures from
the standpoint of exact justice. They
had sinned and thereby had forfeited
all claim upon the eternal life which
he had given them conditionally.

Eternal torment, as we have already
seen, did not in any sense or degree
enter into the Divine intention. His
sentence upon man, plainly stated,
was, "Dying thou shalt die," not, "Liv-
ing thou shalt live in torment." "The
soul that sinneth it shall die," (Gen-
esis ii, 17; Ezekiel xviii, 4). God intended
to exemplify in his dealings with our
race a principle of Divine government
to be made operative everywhere—ulti-
mately amongst all his creatures on
the spirit plane, as well as upon the
earthly.

Long centuries after, in the seventh
generation of Adam's children, God
spoke prophetically through one of
these, Enoch, saying, "The Lord cometh
with ten thousands of his holy ones to
execute justice in the earth—to estab-
lish righteousness amongst men. Time
passed on, but sin prevailed and the
coming of the Great Deliverer was still
future.

Next God spoke to Abraham, after
first he had tested his faith and loyal-
ty. To him he mentioned the same
great Deliverer who would bruise the
serpent's head and who would come in
great glory with ten thousands of his
holy ones. To Abraham he gave as-
surance that this One, in some way,
would be identified with his posterity,
so that he might properly be called the
Seed of Abraham. He said, "In thy
Seed shall all the families of the earth
be blessed."

The Divine Programme was not
changed, but more explicit statements
were given respecting it. Thereafter
all taught of God would know to
look for the Messianic blessing through
Abraham's Seed. Besides, the Cove-
nant was afterward confirmed with an
Oath to Abraham; later, to Isaac; later,
to Jacob. That Covenant promise be-
came the basis of God's adoption of
the entire nation of Israel—all of Je-
cob's children. They were heirs of the
Abrahamic Covenant—the Oath-Bound
Covenant. If so great an honor from
the Almighty God "has made some of
the Jewish people at times to appear
arrogant and proud, let us not forget
that to err is human—to forgive, Di-
vine. Perhaps if we were in their
stead our imperfections would simi-
larly display themselves.

God's Covenant of the Law.

Israel's experiences of tribulation and
bondage in Egypt were probably nec-
essary to prepare them for God's great
proposition—that they should keep the
Law and as a reward have life ever-
lasting. As it is written, "He that
doeth these things shall live by them"
(Leviticus xviii, 5). Israel greatly re-
joiced in this manifestation of Divine
preference for them more than for all
others of humanity. The Law Cove-
nant was mediated. The sacrifice of
bulls and of goats made a typical atone-
ment for them for a year, so that they
might enter into this Covenant relation-
ship with God. But when they at-
tempted to keep the Law they were
disappointed. They failed. The Law
of God being the full measure of a per-
fect man's ability, and the Jews, like
other men, being imperfect, found that
they had undertaken an impossibility.

Not a Jew kept the Law perfectly.
Not a Jew, therefore, gained eternal
life during the first year. But God,
foreknowing this, had made prepara-
tion for a repetition of the Atonement
Day every year, so that the people
might continue striving to attain eter-

nal life. Year after year, century after
century, they failed, and discouragement
took the place of hope. God was
teaching them a great lesson respect-
ing the need of better sacrifices than
those of bulls and of goats, and also
teaching them that there is no other
means of justification in his sight.
They got blessings under this Cove-
nant—educational blessings, but not
the blessing hoped for, not life eternal.
Hence they were not in a position to
become, as they had hoped, a nation
of Messiah, a national Seed of
Abraham, for the blessing of all the
nations.

God gave them kings for a time, but
these were unable to accomplish the
great things hoped for. But the prom-
ise of a personal Messiah was made,
and that he should be of the lineage of
David, a great King, far superior to
the great, wise and rich Solomon.—
Messiah would be David's Son and yet
David's Lord (Psalm cx, 1; Matthew
xxii, 42-44). Here, as God intended,
Israel began to get the thought of a
personal Messiah, a King of Glory,
who would use their nation as his in-
strumentality for the conquering of
the world, when every knee should
bow and every tongue confess to the
glory of God.

A New Covenant and Better Mediator.

The next lesson for Israel to learn
was that a change of Dispensation
must come, that, as Moses had medi-
ated the Law Covenant, so an anti-
typical Moses, a greater than Moses,
would induct them into the blessings
and privileges of a still better Cove-
nant, a Covenant more favorable to
them and under which they could
gain eternal life. This New Covenant
was particularly set before them
through Jeremiah's prophecy (xxxii,
31-34). And this, combined with the
statement of Moses respecting a greater
Mediator, helped their faith to take
a fresh hold upon the Oath-Bound
Abrahamic Promise—"In thy Seed
shall all the families of the earth be
blessed."

If a great enough Mediator should
come as the promised Messenger of
God, and should establish a better
Covenant, under which Israel could
have eternal life, and if he, as the
offspring of David, should become
their King, then indeed Abraham's
Seed, the nation of Israel under that
great Mediator-King, would be fully
qualified to bless all the families of
the earth. The thought of this glory
to their nation became a fresh inspira-
tion, and around it gathered the fifty
odd thousand of Jews, out of all the
tribes of Israel, who returned from
Babylonian captivity under the edict of
Cyrus, offering them this privilege.

Through the Prophet Ezekiel the Lord
again made mention of the fact that
their Law Covenant, made at Sinai,
must, before their great blessing of
restoration, give place to a New Cove-
nant, a better Covenant. Speaking of
the time when he would regather
them out of all lands and would ful-
fill to them the promise made to Ab-
raham, Isaac and Jacob, and make them
a great nation, and use them for the
blessing of other nations, the Lord de-
clared, "Not for your sakes do I this,
O house of Israel, but for my name's
sake." He then proceeds to tell them
that at the time he would receive
them back again into his love and
favor he would also humble their
pride by restoring the Samaritans
and the Sodomites—peoples whom Is-
rael detested as inferiors and sinners.

God declares that neither of these
peoples had ever committed as serious
sins against Divine goodness as had
Israel, and that when he would again
bless Israel he would bless also these
other peoples in their midst. Let me
quote his words: "When thy sisters,
Sodom and her daughters, shall return
to their former estate, and Samaria
and her daughters shall return to their
former estate, then thou and thy daugh-
ters shall return to your former es-
tate. . . . Nevertheless I will remem-
ber my Covenant with thee in the days
of thy youth, and I will establish unto
thee an everlasting Covenant. . . .
and I will give them (Sodomites and
Samaritans) unto thee for daughters,
but not by thy Covenant (not under
the old Law Covenant; but under the
New (Law) Covenant of the future),
and I will establish my Covenant with
thee; . . . in order that thou mayest
remember and be confounded, and
never open thy mouth any more, be-
cause of thy shame, when I am pacified
toward thee for all that thou hast
done, saith the Lord God" (Ezekiel
xvi, 55-63).

This New and better Covenant is to
be mediated through a personal Mes-
siah—a still more glorious Mediator
than Moses, a still more glorious King
than David—this One whom Israel be-
gan to look for and to long for. Can
we wonder that they failed to identify
him in the lowly Nazarene who died at
Calvary? We cannot! Nothing but a
special assistance of the holy Spirit
would enable any one to trace the con-
nection between the glorious pictures
of the prophecies and the humble ap-
pearance of him who came to fulfill
those prophecies. We do see, however,
that the great Messiah of Glory, Jesus,
in his Second Advent as King of kings
and Lord of lords, fills absolutely every
demand of Jewish expectation and of
prophetic outline. Some can see, but
others cannot as yet, that he who was
pierced is the same One who, as the
Son of God, in great glory is shortly
to bless Israel—and all the families of
the earth through Israel.

"Abide the Day of His Coming."

Our text is from another prophecy
speaking of this same great Messiah,
the Mediator of the New Covenant,
King of kings and Lord of lords, who,
as the representative of the great Je-
hovah, his Father, is to reign until all
enemies shall be put down; until Satan
shall be bound and, ultimately, shall
be crushed—until Adam and his race,
released from Divine sentence, under

the New Covenant provisions, shall be
uplifted out of sin and degradation and
death to perfection and everlasting life—
the unwilling and disobedient being
destroyed in the Second Death.

The Prophet Malachi points out that
the Messiah of the New Covenant
whom he announces, is the glorious
Mediator and antitypical King for
whom they had waited long and of
whom they delighted to think. He
would come to the temple—thus imply-
ing that he would be not only an an-
typical Prophet, an antitypical King,
but also an antitypical Priest—"after
the order of Melchisedec"; "A priest
upon his throne" (Psalm cx, 4; Zecha-
riah vi, 13).

But after this joyful proclamation
that their long-expected and glorious
Mediator of the New Covenant should
be looked for, they were warned that
his day would be one of trial, one of
special testing and proving, that the
Lord might find the antitypical Priests
and antitypical Levites to serve in the
antitypical Temple. He would be like
a refiner of fire to take away the dross
and to leave only the pure metal—flery
trials and testings being implied. He
would "be like fuller's soap," in the
sense that a great washing or purging
would take place to make ready for
the Kingdom the called and chosen
and faithful.

At that time the consecration of
Judah and Jerusalem unto the Lord
will be accepted as in olden times.
We may understand that this spirit
of devotion is now reviving amongst
the Jews and particularly amongst
those who are identified with Jerusa-
lem and the Zionist movement. Hith-
erto this has been a political move-
ment in the interest of Jewish nation-
alization and a home for exiles. Now,
however, the due time has come for
a real movement of those who have
the faith—to draw near to God and to
show their faith by helping forward
in the restoration of earthly Jerusa-
lem and her interests.

Why Messiah's Coming Delayed.

The First-begotten of the Father, as
his glorious Agent in the great work
of creation, had the honor granted him
of becoming the great Messenger of
the Covenant, the great Prophet,
Priest and King of Israel, the great
Michael of Daniel xii, 1. But there
were tests connected with his attain-
ment of this high position: (1) By faith
he must lay aside his heavenly glory,
in obedience to the Father's will to
become a man—not a sinful man, but
a perfect man—holy, harmless, unde-
filed, separate from sinners. (2) Thus
prepared to become the Redeemer it
was his privilege to make full con-
secration of his earthly interest and the
Father's pleasure to beget him of the
holy Spirit at Jordan to the spirit na-
ture on the highest plane. For three
and a half years his sacrifice burned
upon the altar. It was indeed better
than the sacrifice of bulls and goats,
for it was a corresponding price for
Adam; an eye for an eye, a tooth for a
tooth; a man's life for a man's life. (3)
When Jesus had thus sacrificially par-
ted with his earthly life he experienced
a resurrection change from human na-
ture to spiritual, like what he was
originally, only higher and more glo-
rious. Thus he was at once both a sac-
rifice and the spirit-begotten priest
who offered that sacrifice. When he
arose from the dead, his personal sac-
rifice had ended and his personal per-
fection as a spirit-being was com-
pleted.

Then why did he not at once be-
gin his great work as Prophet, Priest,
King and New Covenant Mediator for
Israel and through Israel for the world?
It was because there was to be more
than one sacrifice in the Divine Plan on
the Day of Atonement. Throughout this
Gospel Age this risen, glorified High
Priest, Mediator, Prophet and King
has been waiting to inaugurate his
glorious Kingdom of blessing—waiting
while a little handful of saints should
be selected from the world and tested
and found worthy and glorified with
himself—a "little flock" out of all man-
kind, both Jews and Gentiles.

When this Bride class shall have
completed her sacrifice in and under
the merit of the great Priest, then ev-
ery arrangement for the blessing of
Israel as Abraham's seed and of all
nations through Israel will have forth-
with commenced. Thus seen the re-
velation of Israel's great Messenger of
the New Covenant is very important
not only to the Jew, but also to the
world of mankind, who must receive
their blessings under Israel by a com-
pliance with the same New Law Cove-
nant. Moreover, the elect handful of
saints drawn, called and gathered dur-
ing the parenthesis period are also
deeply interested in God's glorious
Kingdom; for the Divine promise is
that they shall be then changed to be
like their Master and share his glory.

Judgments Will Be of the Lord.

Notice the further message of the
Lord through the Prophet, "I will
come near to you to judgment; and I
will be a swift witness against the
scoffers, and against adulterers, and
against false swearers, and against
those who oppress the hireling in his
wages, the widow and the fatherless,
and that turn aside the stranger from
his right" (verse 5).

Ah, do we not see here plainly
stated that the Messianic Kingdom
means not only glory and honor to
those whom he will accept as servants,
but that it means also requirements
of faithfulness to the principles of
Truth, of purity, of harmony with
God? And this lesson for the Jew,
under his New Covenant arrangement,
will ultimately apply to all nations.
Under that new arrangement under
Israel's New Covenant, all the
of the earth will be privileged
to come "Israelites indeed" thro-
ughfulness to the great Prophet
King and Mediator of Israel and
the families of the earth.

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WEATHER BULLETIN.

Published By Authority of the Secre-
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For Palestine and vicinity until 7
p. m. Tuesday: Tonight and Tuesday
fair; colder tonight.
Temperature: Lowest last night,
44; highest yesterday, 76.

Weather Conditions.

A storm of considerable energy
overlies the Ohio, the Tennessee and
the lower Mississippi valleys. It has
caused rain in the East Gulf states
and the central valleys. Precipitation
is reported in the North Pacific
states, the northern Rocky mountain
region and most of the Plains states.
It is snowing this morning in Kansas,
Nebraska and the lake region. The
weather is generally clear in Texas
this morning and there has been a
decided fall in temperature during the
past twenty-four hours. Knoxville re-
ports 1.06 inches rainfall. Fair weath-
er is indicated for this vicinity tonight
and Tuesday, with lower temperature
tonight.

T. R. Taylor,
Official in Charge.

GO TO THE RESCUE.

Don't Wait Till It's Too Late—Follow
the Example of a Palestine
Citizen.

Rescue the aching back.
If it keeps on aching, trouble comes.
Backache is kidney ache.
If you neglect the kidneys' warning
Look out for urinary trouble—dia-
betes.

This Palestine citizen will show
you how to go to the rescue.
Mrs. W. J. Rogers, 509 Reagan St.,
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Attended Luncheon.

S. H. Alexander, the Uneeda Biscuit
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